

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

FEBRUARY, 1875.

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COMMUNICATIONS

relating to the business of the Association may be addressed to either of the Secretaries as above.

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may be sent to W. E. Whiting, 56 Reade Street, New York, or when more convenient, to either of the branch offices as indicated on the fourth page of the cover. Drafts or checks sent to Mr. Whiting should be made payable to his order as *Assistant Treasurer*.

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

American Missionary.

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FEBRUARY, 1875.

NO. 2.

AMERICAN MISSIONARY ASSOCIATION.

FINANCIAL.

In the January number of the "American Missionary," the Executive Committee of this Association made a special appeal for aid. The response has been quite gratifying, *but not quite adequate*. It was then stated that the amount needed from *churches and individuals* (leaving out of account all receipts from the South and abroad) would be \$20,500 per month. The receipts for December, as acknowledged in this number of the "Missionary" are \$20,954.07, but, deducting those from the South, the remainder is only \$17,208.51, or \$3,291.49 less than the sum needed, and the receipts up to January 12th, when we go to press, indicate a similar deficiency for that month.

We beg leave to remind our friends that the sum named and needed is not fixed by us arbitrarily. The work of the year is planned on a very economical basis, and the workers are in the field. We can save nothing by recalling them; they cannot live without their small salaries; and we cannot increase our debt. We must rely on the friends of the colored man, of the country and of Christ to carry us through the year.

THE FUTURE WORK AND RESOURCES OF THE AMERICAN MISSIONARY ASSOCIATION.

The work of this Association among the ex-slaves of the South began amid great popular enthusiasm. Large sums of money were freely contributed from various sources, at home and abroad. Many of these sources are now found to be fluctuating. Appeals in Great Britain are not always equally successful; a Southern state or city will aid some of our schools one year and perhaps withhold the next; and the Jubilee Singers cannot be expected perpetually to win \$30,000 a year. Moreover, a portion of the general income is devoted to specified institutions, as for example, Hampton, Berea or Fisk, and does not aid our treasury in sustaining our ordinary work.

We cannot relinquish our efforts to secure special incomes, but we cannot depend on them. Our annual estimate of expenditure must be based, as those of other missionary societies are, on the contributions of *churches and individuals*. But in the last five years these contributions for our regular work have decreased.

We may be told to cut down our work to our diminished income. Must

we do this? Are not the ever-recurring disorders in the South, the incompetency of the negroes as political leaders and the sensitiveness to further interference on the part of the general government, driving all thoughtful Americans to the conclusion that the enlightenment of the colored people is the only permanent remedy for this our sorest national evil. But how little is done towards this object! The Southern States make no adequate provision for common schools for the blacks; the smaller share of the Peabody Fund is given to colored schools; Southern white Christians do but little for the spiritual elevation of this people; and the several religious denominations at the North combined, are spending but a small sum compared with the vast needs of the work. The whole population of the North does not contribute more than *three cents* a year per individual towards the elevation of the Freedmen! How long will it take, at this rate; to lift up this people and prepare them for their position in this country and as the bearers of Gospel civilization to Africa?

Is this the time for the A. M. A. to diminish its needed work? After much toil and the outlay of much money, it is just ready for most efficient service. Its churches are making safe and rapid progress; its higher educational institutions are winning the approval of intelligent Northerners connected with different religious denominations, and of legislatures and influential individuals in the South, and its Normal schools are doing a work of recognized value. In all our schools 10,000 students are receiving Christian and intellectual culture, and 710 of our former pupils are this year teaching 64,000 scholars, and this number will be constantly increasing.

Instead of diminishing, we ought to enlarge our work. The people will go backward, if they do not go forward, and they need vastly more done for them to keep them advancing. Missions and colleges at the West are constantly needing more help; how much more in the impoverished South? Our churches there ought to be multiplied; our higher educational institutions must be enlarged if they would meet the progress of the people; and Normal schools ought to be established in Mississippi, Arkansas and Texas, whither the drift of colored population is tending.

We will be more specific. Our expenditures for this year are less, at some points, than the highest efficiency demands, yet for the rest of the year, we shall need \$20,500 per month from ordinary sources (i. e.) from churches and individuals. After this the amount must be increased to \$25,000 per month, if we would hold the vantage ground we have gained and make the advances which all our past labors and outlays have prepared for us.

We now submit the question: Must we begin to dismantle our fortifications, and withdraw our forces in the thickest of the fight, just when we are doing such effective service, and when the struggle most needs the filling up of our ranks and the extension of our works? This was not done in the war of arms, in the South; shall it be done only in the warfare of light and love? The answer must come from those who control the base of supplies, and not from the officers of this Association. But we believe the Captain of Salvation is sending the word along the whole line, "Go Forward." We are ready. Shall we be sustained?

RESPONSES TO OUR APPEAL.

We present below a few extracts from letters received in answer to our appeal, recently issued to pastors and others, indicating the confidence of our friends, and the increasing desire to aid in sustaining our work. The last two extracts

show the interest felt in the "American Missionary." It would be easy to fill many columns with similar expressions of sympathy for our great work.

"I will keep your appeal on my desk with unanswered letters, where I shall see and handle it every business day till I make you a remittance. I am not prepared to say how much now, but I hope to feel willing and able to send you \$300 to \$500, soon as we realize enough by sales, so I can do it without borrowing the money. I try to ask the Divine blessing upon the work of the A. M. A."

"I hope that the cause in which you are engaged will continue to prosper, and that no teacher will be obliged to stop teaching for want of due recompense for self-sacrificing labors."

"If every one interested in the Freedmen would give of their poverty, as I have this sum, in proportion to their means, the Association would be rich, and able to educate the poor colored people. Oh! what has become of the abolitionists of ten or twenty years ago."

"We regret that we are obliged to send so small a sum. We are glad to say that your work has an increasing interest with thinking and true lovers of our country and the cause of Christ."

"I see by the last 'Magazine,' your wants are pressing. I, therefore, send my remittance earlier than usual."

"It will not be best just now to respond to your circular by a public contribution. But I received a present lately, and assign one-tenth of it to the A. M. A."

"One hardly knows where to bestow the little one has to spare. I have heretofore done more for your Association than I should have done did I not fear that those who have the means are very apt to withhold them from the relief and education of the colored population, which you more particularly have charge of."

"Enclosed please find twenty-five cents for postage on the 'Missionary,' so please continue to visit me. I have only twelve in my family now—besides all the company—with about \$200 salary, but we trust in Him for whom we labor, and He *has not and will not fail us.*"

"I have been a regular reader of the 'Missionary' for twenty-three or twenty-five years, and can say my confidence in the efficiency and Christian integrity of the Association is increased. The Lord bless and prosper it."

THE JUBILEE SINGERS.

The Jubilee Singers left Fisk University, Nashville, Tenn., on the 12th of Jan., and are now giving concerts on their way eastward. They will reach this city on the 30th of January, and will spend February, March, April and May in New York, Pennsylvania and New England.

The company have been reorganized since returning from England last May, under the direction of their former leader, Prof. Geo. L. White, assisted by Prof. Theo. F. Seward, formerly of New York city, and it is believed that the changes and additions have greatly increased the strength and power of their singing. Rev. C. G. Fairchild who has for several years been the agent of Berea College, has accepted the business management, and will be assisted by J. H. Halley, Esq., who was the efficient assistant of Sec. Pike, during most of the marvelously successful campaign in England and Scotland.

The aim of the Association in reorganizing the band of Singers, and providing a business management, has been, to keep the movement, as heretofore, entirely in the hands of those personally interested in and identified with its missionary work in the South. We can thus ask the friends of the Association and of Fisk University and of the cause they represent, to give their cordial sympathy and earnest coöperation in order that the mission of the Singers in behalf of the

Christian education of this people may be crowned with even more signal success in the future than in the past.

The funds which are raised will be used for Fisk University, under the direction of the Association, and of the Board of Trustees. Of the \$91,000 net, raised by the Singers during the past three years, \$1,500 was specially for Philosophical Apparatus, and \$1,300 for Library. With the balance \$88,200, a permanent site of twenty-five acres has been purchased at a cost of \$20,600, and Jubilee Hall is being built. This building is now enclosed, and the work of finishing is pushed rapidly forward.

The Singers now start out on a two years campaign to raise \$100,000, with which to complete the finishing and furnishing of the rooms, fence and grade the grounds, plant trees and shrubbery, meet necessary current expenses, and especially to lay the foundation of the endowment of the University.

We appreciate the fact that the great success of former years is due largely to the hearty efforts of those who have given their influence and help, because of their appreciation of the Singers and their mission. We trust that the same cordial welcome and a like hearty coöperation will be given them in this campaign for the second \$100,000. We can give assurance that the Singers and all who direct their movements, will seek earnestly and conscientiously to merit public favor and win success in their undertaking.

OUR MUSTER ROLL.

We give once more our list of workers in this country, among the Freedmen, Indians and Chinese. It contains the names of a few that have answered to the roll-call and been found in the ranks from the early days of our occupation of the South. We find that over three score of them have been under commission for five years or more. Others have entered the service since. All are volunteers, and are doing good service.

The success of our work depends, under God, upon them, and we ask for them an interest in the prayers of God's people, in the closet, at the family altar, in the monthly concert and in the sanctuary.

FREEDMEN'S THEOLOGICAL INSTITUTE.

One of the most encouraging events that has recently come to our notice was the holding of a Theological Institute at Talladega College for the benefit of the colored ministers in the vicinity and theological students of the institution. Addresses were made in the evenings by the pastors of the *white churches* of that city. These exercises were continued for two weeks, just before Christmas. The Institute was very favorably noticed by the Talladega press, and somewhat full reports of the lectures are published. We are informed that the white ministers were very cordial, and that two or three of them were present every night. The lectures were timely and able, and as an indication of their friendly spirit, we clip this concluding sentence from the report of one of the sermons:

"He closed with the warmest expression of his sympathy with the young men before him, who were preparing to preach the Gospel. They might have to struggle hard, but the work was one of the greatest importance to their race."

We have confidently believed that Northern and Southern Christians will be drawn together in sympathy and fellowship, as they are found side by side in Christ-like labors for the elevation of the colored man; and this Theological Institute at Talladega confirms our faith. We tender our hearty thanks to the

Talladega pastors, not only in our own behalf, but also in the name of their and our brethren at the North.

CENTRAL SOUTH CONFERENCE.

No neater pamphlet has been laid on our table for sometime than that whose title page reads: "MINUTES OF THE FOURTH ANNUAL MEETING OF THE CENTRAL SOUTH CONFERENCE, held in Selma, Ala., Nov. 10, 11, 12, 1874," and on examining the minutes, we find their brevity and business like arrangement fully justifying the favorable impression made by the exterior.

The Central South Conference embraces the churches mainly planted by the A. M. A. in Tenn., Ga., Ala. and Miss. The churches represented at this conference were those at Chattanooga, Nashville, Andersonville, Byron Station, Atlanta, Macon, Athens, Marion, Selma, Talladega, Montgomery, Columbus, New Ruhamah and Tugaloo. Five ministers, not pastors, and one licentiate were present.

Four persons were examined and licensed to preach, and were placed under the direction of Rev. C. W. Francis (the teacher of theology in Atlanta University,) in their studies.

The religious exercises were appropriate, and the narrative of the state of religion encouraging.

We copy a few brief resolutions bearing directly on the work of the A. M. A.

Resolved, That we rejoice in the purpose of the American Missionary Association greatly to enlarge its missionary work in Africa.

Resolved, That the appointment by the A. M. A. of a Missionary Superintendent for our Conference, like the State Superintendents of the Home Missionary Society, is exceedingly desirable.

Resolved, That we have participated with great satisfaction in the examination of the students from Atlanta University, as candidates for the Christian ministry, and we congratulate the churches upon this event, occurring for the first time in the history of the Conference, which gives us assurance that we may hope for a regular and frequent addition to the ranks of the ministry from the young men now being educated in our Institutions.

FROM THE REPORT OF THE COMMITTEE ON EDUCATION.

Education is the handmaid of our churches. By it were they brought into existence, and without its continuance they must languish and soon perish.

That it may most efficiently aid them it needs to be in the hands of teachers who have the missionary spirit. We, therefore, regret that the American Missionary Association should feel compelled to withdraw its teachers from any point. The reduction of their number at Macon, and their withdrawal from Andersonville and Savannah, must necessarily weaken our churches at those places.

VETERANS PASSING AWAY.

The death of Gerrit Smith is another reminder that the leaders of the old abolitionists are completing their term of service on earth, and are mustered out of the lines at the command of the Great Leader. The manly form, the benevolent yet brave face of Gerrit Smith as he appeared in the olden time, in meetings, assailed by mobs, is remembered now by a few survivors who will themselves soon pass away. The Tappans, Joshua Leavitt and others, who went a little earlier, are again brought freshly to mind.

The recent annual meetings of this Association are telling its officers the painful story of absent faces. We miss from them such true friends of the oppressed as J. P. Williston and Josiah Brewer—men of guileless lives, warm sympathies and firm devotion to principle.

Their faithful example ought to stimulate us who remain, to be faithful while our day lasts.

NEW APPOINTMENTS.

1874-1875.

The following list presents the names and post-office addresses of those who are under appointment in the Churches, Institutions and Schools, aided by the AMERICAN MISSIONARY ASSOCIATION, in the Southern States, among the Chinese on the Pacific coast, and among the Indians.

REV. GEO. WHIPPLE, }
REV. M. E. STRIEBY, } *Cor. Secretaries.*

REV. E. M. CRAVATH,
Field Secretary.

THE SOUTHERN FIELD.

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WASHINGTON.

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Washington, D. C.

VIRGINIA.

HAMPTON.

Minister.

Rev. Richard Tolman, Hampton, Va.

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Mr. Edmund H. Sears, Weston, Mass.

" Thos. P. Fenner, Hampton, Va.

" Albert Howe, "

" George Dixon, "

" John B. H. Goff, "

" W. J. Butterfield, "

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Miss Amelia Tyler,	Brattleboro, Vt.
" Elizabeth Brewer,	Stockbridge, Mass.
" Mary Hungerford,	Mt. Pleasant, Iowa.
" Martha Waldron,	South Otselle, N. Y.
" Helen W. Ludlow,	New York City.
" Nathalie Lord,	Portland, Me.
" Julia E. Remington,	Manlius, N. Y.
" S. H. Fenner,	Hampton, Va.
" Susan P. Harrold,	Franklin, Mass.
" C. L. Mackie,	Newburgh, N. Y.

CARRSVILLE.

Teacher.

Miss M. A. Andrus, Riceville, Pa.

NORTH CAROLINA.

WILMINGTON (P. O. Box 207.)

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Assistants.

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" Esther A. Warner, Lowell, Mass.

" Hattie M. Blood, Hollis, N. H.

" Janet H. Gay, Nashua, N. H.

Matron of Mission Home.

Mrs. D. D. Dodge, Nashua, N. H.

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Minister.

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" Emilia F. Brewer, Stockbridge, Mass.

" H. Alston, Cleveland, Ohio.

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Teacher.

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WOODBIDGE.

Teacher.

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Missionary.

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BEAUFORT.

Teacher.

Miss Mary Kildare, Newry, Ireland.

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" C. W. Francis, Atlanta, Ga.

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Mrs. J. E. Smith, " "

" G. W. Walker, " "

" Lucy E. Case, Milbury, Mass.

Miss Emma C. Ware, Norfolk, "

" Mattie A. Gerrish, Oberlin, Ohio.

" Fannie F. Ford, Erie, Penn.

" Amanda Scammell, Milford, Mass.

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" Nellie J. Howe, Post Mills, Vt.

" Anna Baker, Oberlin, Ohio.

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*Absent for the year.

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Rev. Harrison Watkins, Byron Station, Ga.

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Rev. Floyd Snelson, Goldings Grove, Ga.

Teacher.

Miss Emma Jackson, Savannah, Ga.

SAVANNAH.

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Rev. A. Rowe, Benton Harbor, Mich.

Missionary and Music Teacher.

Miss E. H. Twichell, Saratoga Springs, N. Y.

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 " A. Eleanor Potter, East Wakefield, N. H.
 " Dell Safford, Evanston, Ill.
 " Josephine Pierce, Tallmadge, Ohio.

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Mrs. H. Safford, Evanston, Ill.

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 " Emma A. Willard, Galesburg, Ill.
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Missionary.

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 " C. A. Benton, New Haven, Ct.

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Miss Sarah L. Emerson, Hallowell, Me.

MARION.

Minister.

Rev. John Silsby, Selma, Ala.

Teachers.

Miss Abby B. Clark, Boston, Mass.
 " Sarah Silsby, Selma, Ala.

ATHENS.

Minister.

Rev. M. T. Weir, Nashville, Tenn.

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Miss M. F. Wells, Ann Arbor, Mich.

Assistant.

Miss Abby Fay, Prairie Depot, Ohio.

TENNESSEE.

NASHVILLE.

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 " Anna Cahill, Binghamton, N. Y.
 " Anna E. Alden, Athens, Ga.
 " Dell E. Santley, New London, Ohio.
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 " Adella Royce,* Oberlin, "
 " Mary H. Scott, Waukegan, Ill.

*Resigned.

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 " Sarah S. Ferguson, Springfield, Penn.

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 " Alice M. Warren, Manister, Mich.
 " Alice E. Peck, Alexander, N. Y.
 " Clara Saxton, Oberlin, Ohio.

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Rev. Gabriel Burdett, Camp Nelson, Ky.

CABIN CREEK & HILLSDALE.

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Rev. Jacob Emerick, Middletown, Ohio.

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KANSAS.

LAWRENCE.

Minister. Rev. Andrew Carpar, Lawrence, Kansas.

ARKANSAS.

FORT SMITH.

Teacher. Mr. M. W. Martin, Ripon, Wis.

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NEW IBERIA.

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TEXAS.

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GALVESTON.

BARNES INSTITUTE.

Teacher.

Rev. A. G. Marment, Galveston, Texas.

CORPUS CHRISTI.

Minister.

Rev. W. B. Lacy, Corpus Christi, Texas.

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Supt. Rev. W. C. Pond, San Francisco, Cal.

TEACHERS.

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 Mr. W. J. Dakin.
 Mr. Jos. J. Mason.
 Miss Carrie M. Gove.
 Miss Mary C. Henderson.
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 Mr. Jee Gam.

LOS ANGELES. . Miss Mary P. Stewart.
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 SACRAMENTO, . Mrs. S. Denton.
 SANTA BARBARA, Mr. Charles Cobb.
 SANTA CLARA, . Miss Carrie C. Brown.
 STOCKTON, . . Mrs. M. C. Brown.

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 Missionary, . . Rev. Francis Spees.
 " . . Mrs. Francis Spees.
 Teacher, . . Mrs. S. Elvira Person.

Lake Superior Agency, Wisconsin.

Agent, . . . Dr. Isaac L. Mahan.
 Farmer, . . . Jos. B. Holt.
 Teacher, . . Mrs. Julia E. Holt.
 " . . Mrs. Wheeler.
 " . . Robert Pew.

Green Bay Agency, Wisconsin.

Agent, . . . Jos. C. Bridgman.
 Teacher, . . Rev. J. W. Stryker.
 " . . Mrs. H. E. Stryker.
 " . . Miss Nancy T. Whiting.
 Farmer, . . W. W. Wheeler.

Ft. Berthold Agency, Dakota Territory.

Agent, . . . L. B. Sperry.
 Teacher, . . Mrs. R. H. Sperry.

Sisseton Agency, Dakota Territory.

Agent, . . . Rev. M. N. Adams.
 Teachers . . (connected with the mission
 of the A. B. C. F. M.)

S'Kokomish Agency, Washington Territory.

Agent, . . . Edwin Eells
 Missionary, . . Rev. Cushing Eells.*
 Teachers, . . (supported by Gov't.)

* Rev. Mr. Eells' services are gratuitous.

F R E E D M E N .

TENNESSEE.

From Prof. A. J. Steele, Memphis.

Students'-day in Le Moyne Institute.

In the "Missionary" for June, 1874, we gave an account of the peculiar and practical plan pursued in Le Moyne Institute, of permitting the students to be their own teachers, for a day. We give below another sketch of a similar experiment, tried for two consecutive days, with equal success. The *Memphis Appeal* gave a very favorable notice of these exercises, and of the value of the school in preparing teachers for the colored race.

Last Monday the pupils received with evident satisfaction the announcement of students'-day for Wednesday. Tuesday evening they elected their faculty from their own number; Wednesday morning the newly elected teachers assumed entire charge of the school in every respect, we, the regular teachers, not going in till just before the schools on the lower floor marched up to devotions. On entering the assembly room, all was found in order, and the devotional exercises were gone through with as usual, except that they seemed to have acquired additional force and earnestness, directed by the student faculty. After the exercises and a few words of advice and council as to the duties of the day by the principal, the schools and classes passed to their usual duties. During the whole day the exercises of the school were conducted with propriety and skill, that showed, at least, earnestness, and some idea of the meaning of self-control.

During the day, Mr. Pickett, Supt. of the city schools, visited the school, and was shown through the class rooms. On leaving, in a short address to the pupils, he commended highly the efforts of the students. He encouraged especially the idea we are trying to make prominent, namely, that as students advance, instead of requiring more constant attention and instruction from

teachers, as is now the idea, they ought to rely increasingly upon their own efforts as the child does in learning to walk.

The results of this day's work were so good that we concluded to try it another day, thus making the test one of practical value and use. Another faculty was elected Wednesday evening, and Thursday the school was a second day left to "run itself," the regular teachers spending the day in visiting the city schools; the work on this second day, on the whole proved quite as successful as that of the first. Both teachers and pupils feel proud of these evidences of earnestness and progress. After the Wednesday's session, the new principal conducted the prayer meeting, all the pupils remaining, several rising and asking the prayers of the Christians.

In every respect, the term now nearly past, has been a successful one, students have generally worked faithfully and well. On account of the dull times, and the losses through the failure of the Freedman's Bank, quite a number of our students will teach in January, places being readily secured in this State and in Mississippi.

It has been our policy to throw all possible responsibility on the students, accustoming them to ways of teaching in their own classes, that they may not be at a loss as to what to do when they begin schools of their own.

NORTH CAROLINA.

From Miss Ella E. Roper, Wilmington.

Christmas in the South—Experience of a Young Colored Girl as a Teacher.

Do you know what Christmas means in Wilmington? Its essential essence and component part is—noise—noise of whatsoever kind, or from whatsoever source—all is acceptable, quantity being

a much weightier consideration than quality. To this end, all the world comes to town to fire a social gun or pistol; to burn a fire cracker in companionship. What a Christmas it would be, for one lone man to fire his musket in front of his lonely country cabin! or for one small boy to wake the echoes by himself! He would be miserable, if a cart load of explosives stood by, at command. (The carts are small here.) Therefore they come hither from far and near, and having come, confusion is rife, by day and by night. Year by year, a regretful weariness of these sounds and the accompanying sights, grows upon us, who commemorate in heart, the birth of the babe in Bethlehem—the dawning of the day star—for them, for us, and for *all* who sit in darkness.

It has gladdened us at the same time, by waking a spirit of inquiry as to what the holiday really means. I believe that some of our best people here, are, now, for the first time, coming to an intelligent idea of its significance. One says, "our owners used to tell us 'twas a convenient time for a holiday and a rest. The work of the past year was done, and all might have a little good time before the beginning of another." The next adds, "Yes—and as New Year's was the time to sell and hire us out, they encouraged us in these actions to make us forget the sorrowful days in store, so at Christmas you just could see us giving up every thing to pleasure, and a week afterward just drowned in our own tears."

Our last weekly meeting fell upon Christmas night, and was a happy opportunity for explaining the subject fully. "What kind of work is this, then, the way our people goes on!" exclaimed Mrs. F——, who is never slow in applying an idea which she gets. We could only say in reply, "You see now why we are so much opposed to the manner in which it is spent among

you." God grant that this new view, to them, may act like the leaven among them, leading to better thoughts, and so, to better lives.

Among the many visitors in town, we find some of our former pupils now teaching or preaching in the out districts. I quite blame myself in one case for not having asked Miss W—— to write an account of her experience for your "Magazine." Her graphic, vivacious style of narration would have won hearty interest, without doubt. She spent last year at the Hampton Normal School. After relating divers experiences there, she went on to say, "I hadn't been long home, after the term closed, before Mr. — came with horse and cart, for me to go forty-three miles out to teach. 'Twas a mean place, everybody knows. The preachers are afraid to go there, but I was going to do the first work that offered, and consented to go. It rained terribly, but Mr. E—— said he must go at five P. M. Sister persuaded him out of that though and we got off at five next morning. The horse just walked—walked! He didn't trot a step! We rode till dark, this way, and stopped for the night, at a place I taught in last year. How they did beg me to come back to them again! At two o'clock I was roused to start again, and reached the place in time for breakfast. Was I tired? Oh! Well, I rested that day, and next morning started to be examined—had twenty-one miles to go, and the horse *walked* all the way there and back. They all told me I couldn't get a certificate, for Lawyer D—— was a hard man, but I did get a third grade, and went to work on Monday morning. I had never one bit of trouble with the people. They are ignorant, but didn't meddle. I had Sunday school in the morning, and there'd be as many white people sitting round on the ground outside, as there were colored, inside. The Sunday before I came away, they had christening. Many

of both races had never seen such a thing, and some told the mothers that the baby would be sure to die if 'twas done. I told them 'twas no such thing, to give the baby to me, and I'd carry it up, and I did, and then the rest took heart."

Brave little soul! Who can count the good her fearless energy, ready hands and sunny ways are to accomplish! The spirit of prophecy must have spoken when she was christened "Comfort." She is now teaching at her own home, a few miles outside the city limits; she has Sabbath school also, and seems untiring in work. I think that through her influence other young ladies will be induced to work in these dreaded distant districts next summer. 'Tis devoutly to be hoped for.

TEXAS.

Barnes Institute, Galveston — A
Christmas Festival — Pupils as
Teachers.

The Christmas exercises at this school occurred on Thursday night.

The school house was crowded by the parents and friends of the pupils, who were delighted by some three hundred presents from old Santa Claus. Everybody was pleased, and pronounced this to have been the best entertainment ever given by this school.

About eighteen pupils of this school are now engaged in the public schools in the interior of the State of Texas.

—*Galveston News.*

FLORIDA.

From Miss C. E. Williams, Jacksonville.

Stanton Institute Prosperous—Sabbath Schools Established.

The schools are unusually full this term, over four hundred scholars have been enrolled. We have every reason

to bless our heavenly Father for the great success that has attended our labors here. In the high school we have a class in Latin, also in Algebra, beside all other studies usually taught in public schools in the North. When we came here only one of all the hundreds of these children could repeat the multiplication table.

Our mission Sunday school has the same interest this year for all classes, old and young, as in the past. We have introduced the International Sunday School Lessons with great success. I am sure it would delight your heart could you look in upon us and witness the great change.

Pray, my dear brother, that these once degraded sons of Africa may become heralds of the blessed Gospel to their own people.

We opened a new Sunday school since our return in a destitute locality in the county, six miles away. The people have built a school house, and our Sunday school was the first held in that destitute locality. We left with them all the papers, leaflets, Scotch Testaments we could spare, and promised to come again and bring more. One of my friends will try and gather them in, and has promised to get some one to preach to them. This was among the whites.

JAMAICA.

The Rev. John Thompson writes from Brainerd Station, Jamaica, giving this brief but encouraging account of the spiritual progress of the church there.

We had a full church meeting here yesterday, mainly for the election of new deacons and to entertain applications for membership, when six persons applied for fellowship with us, and one was restored to our communion; and so the Lord's work goes on among us, and becomes more and more important from day to day.

STUDENT-TEACHERS.

The Southern Workman, published at Hampton Institute, Hampton, Va., gives the following interesting experiences of some of its students as teachers among the colored people in Virginia. It is particularly gratifying to hear of the success of these teachers, of the large Sunday Schools, and of the kind feelings between the two races. Virginia is ahead of some of her sister States in this last item.

Students and Graduates.

The following extracts from letters from students of the school will be interesting to those who wish evidence in regard to the treatment of colored teachers by State officials in Virginia, and in regard to the condition of the Freedmen. Two young women who were recently sent to Bedford county, write as follows:

"We are quite satisfied and contented here. We went to the Superintendent's Wednesday afternoon, to be examined, and had a written examination. He was quite pleased with our answers and asked us some questions verbally, which, we answered, he said, to his satisfaction. He received us kindly and took much interest in us. He asked us to bound Virginia, which I did, and it pleased him so much he just clapped his hands.

We have received our certificates, and are to go before the Board on Monday and sign our contracts, and open school on Tuesday. We have very good schools as far as we have seen or heard about them. My school will have seventy or seventy-two pupils, and Marietta's is over one hundred; Moulton's is over sixty. We are anticipating great success. We are kindly treated and cared for everywhere."

A graduate, W. H. Lee, writes from Nansemond County;

"The great misfortune is that schools don't go on long enough in one place to give the patrons of the school encouragement. The children hardly get a good understanding of what they have gone over before the term closes.

"We have teachers going through the country who are not competent to teach the children. Then the public schools here don't encourage competent teachers

to stay. They don't pay enough; they don't carry on the schools long enough, only three months in a year, and the teacher has sometimes to wait nine months for his pay. I am encouraged more by the whites than by the colored to go on and try to make intelligent, useful citizens. I have more encouragement for Sunday-schools than any other, but they need papers and Bibles. I have had more than two hundred applications for Bibles. I always find my school more crowded on Sunday.

"The colored ministers encourage me very much. Sometimes it is the only consolation I can get, to go to some old preacher and talk about the work I have to do."

Ackrel E. White writes, "Since the 17th of Nov., which was the time I left your school, I have been located in a very hilly and rocky country—among the Blue Ridge mountains.

"I find that most of the people are uneducated—whites, as well as blacks. The whites who are educated are those who have wealth, and they are very few. The poor class of whites are as badly off for learning as the colored people. I am happy to see the colored people so anxious to learn, and the whites so anxious to have them. The two races walk hand in hand. The whites seem to esteem their colored neighbors as highly as they do their white ones; and the colored do the same. The poor class of whites seem as if they had rather go to their colored than to their white neighbors for such things as they need. The people all live in the old style—common and plain; but the greatest need in this country is education. I have seen some of the ex-slaveholders and talked with them, and they say that they want to have all who ever belonged to them educated.

"I have now on the roll of my day school thirty-nine scholars, and after Christmas I expect to have more. I am happy to say that I have a large Sunday-school of both old and young; and I think much good can be done in Sunday-school, for the children and their parents all come out, and the old people are very

anxious to learn to read the Bible. I have those read that can read, and then I explain to them the best I can. I am sorry to say that I have but a very few that can read the Bible, but those that cannot read are very anxious to hear it read. They say that they never knew what the S. S. meant before, and now they think there is nothing like the S. S. I am happy to say that the minister they have here is an educated man, and also a good preacher. He and his wife are the only colored persons about here that are educated."

H. Whitted writes from Hester's Store, Person county, N. C.: "Very probably there will not be any school here next year, on account of the scarcity of money in this township. I have on roll eighty pupils, and some very good scholars. When my school vacates I shall go home to Hillsboro. There we have a very large Sabbath-school, also one in Goldsboro."

George W. Cole writes from Tappahannock, Va.: "I have a large school, and it works me day and night. I have also quite a large Sunday-school, which is doing well. I have white as well as colored. They mix in the classes and all enjoy their lessons together. We are having quite a nice time in day and Sunday-school too. The County Superintendent was out to see me last Tuesday. He was well pleased, and complimented the school by saying it was the best in the county. When he first put me to work he said he would not allow me full wages; but he says now that I am welcome to full rates."

INDIANS.

From Rev. Francis Spees, of Red Lake.

**Heathen Indians turning to God in
time of Trouble—The Indian
Mother Tongue.**

Last week one of our old Indians shot himself through the shoulder. I never saw more untiring devotion than his family manifest to that sick and probably dying man. They have been among the most inveterate heathen at Red Lake, but now in their trouble they want God

to help them. One morning after the wound was dressed, just as we were preparing to leave, the old Indian said to his son: "Will you not tell them what we were speaking of." The son then said: "I have been urging my father to pray, and we want you to explain the way to us; whether he lives or dies, I want him to be a Christian, and I wish to be one myself." I have talked and prayed with the family several times since, and they appear very thankful, and seem to be hungering after that which Jesus alone can give them. I often feel when visiting among these poor, exceedingly poor and degraded people, that I wish those Christians, wherever they are, who are near to Jesus, would bear us up in the arms of their faith to Christ. We are exceedingly in need of the constant aid and manifestation of the Holy Spirit.

I conversed with several Indian women, members of our church, yesterday, and they expressed a joy that they had started in this good way, and said that they "remember God every day." One of the men who has been sick lately, said to me one Sabbath when I had been reading to them from the Testament. "I am not afraid to die. Sometimes I almost wish to go, there is so much of trouble in this world." Yesterday a Cass Lake woman, who is a sister of the old Christian Indian Baptist, sent to me an urgent request for me to come and tell her all about the religion that her brother had received, saying, "I want to know all about it too. I am sick; I may not live a great while, and I am in earnest to hear about the right way." God will bring hundreds of these people to himself, if we enter upon the work as though we mean to succeed. The work must go forward; it will go forward!

The masses of these Indians must be enlightened, and brought to the Saviour in their own language; but let the acquiring of the English go with it. The

truths of the Gospel come home to their hearts in their mother tongue, when with much greater effort they retain but few ideas from the little smattering of English that the masses of them can be made to learn. We propose in our publications to print the Chippewa and English side by side in opposite columns.

COMMUNICATION.

SAVING THE UNION.

BY REV. WILLIAM W. PATTON, D. D.

Rather an old theme, I seem to hear the reader say, and one which has lost its significance, seeing that a long and bloody war decided that the Union of our States was to be preserved. Who or what now threatens it? The South will never be so insane as to renew its attempt at secession: not at least in our day. Besides, the South is not at all what it was fifteen years since. It has a new civic population, and a new political condition. The voters are doubled in number by the admission of the blacks to the ballot-box, and the new citizens are loyal to the core. And if an occasional blusterer revives the old habit of editor or orator, by threatening to secede, it ill becomes the North to turn pale at the windy words, or to shape its policy to please the utterer. Nobody can longer be rallied by the "wolf" cry of "save the Union."

Those are natural thoughts, and, in the sense intended, are true enough. No sensible man apprehends a renewal of precisely such scenes as were witnessed during our civil war, nor does any Northern citizen tremble at rumors of the "Ku-klux" or of the "White Leagues." And yet there may be wisdom in inquiring how the national Union is to be made secure, and especially how its benefits are to be realized. For the Union is more than a name; more than a legal fiction; more than a

political domination. To have conquered the rebellious Southern States is not to have reunited them. One flag for the whole country is a noble fact, and the idea fires the imagination; but what if half of the country secretly hated it? A broad belt of States once more represented in Congress, and included in the census tables, gratifies our national pride; but what if beneath this fair appearance are found two hostile races on the same soil, socially, educationally and politically proscribing each other? What kind of a Union is that in which the cement of the structure is blood? Generations ago England conquered Ireland, and eventually united it with Great Britain, and gave it representation in Parliament. But ever since, each successive Ministry has had it for a problem what to do with Ireland. We want no Southern Ireland on our hands, to maintain an alien feeling, and to be a permanent element of discontent and a constant temptation to political corruption. National unity means oneness of mind and heart as well as oneness of flag and law; unity of character as well as of government.

To what now shall we look as the influence which shall give this inward unity? How shall we thoroughly reconstruct the South? That Congressional schemes have not been very successful is generally admitted; and the daily augmenting evidence of corruption, on the one hand, and of secret and open violence, on the other, proves that resort must be had to more fundamental measures. These should be of a nature to indicate enlightened friendliness, and to secure an ultimate uniformity of institutions between the South and the North. The average Southerner of the olden time hated the Northerner, and believed that the Northerner hated him. He considered every abolitionist a personal enemy, as well as a political antagonist; and was therefore ready to scourge or hang him,

if caught south of Mason and Dixon's line. The violence of war only confirmed this error. The Union army was regarded as a horde of invaders. The South was defending its altars and hearths. That it was conquered only added bitterness to the previous feeling; for if a foe cannot longer fight he can still hate. We know that hostility to the South as such had no place in loyal minds, and that abolitionists ever claimed to be its truest friends, who wished by emancipation to save it from the coming ruin. Our only hatred was of oppression. We must still act on this principle, by carrying blessings, even at much sacrifice, to both races in that section. Our armies have retired, and in their place we must send regiments of peaceful teachers and missionaries, bent on doing good to all classes. Once, sorrowful necessity compelled us to arm the blacks against the Confederate forces; now, we must substitute a drill of the colored children in common schools and Sunday schools; and organize the men and women into worshiping congregations and pure churches. This is an act of friendship to the South; it is a gift of money and labor to aid those States at their weakest point, and it is an act not of the politicians, but of Christian people. By this course we shall prove the genuineness of our former philanthropy towards the negro, while we supplement the exhausted resources of the South, and aid her to elevate her most degraded population. Surely this process of benevolence must in time work its legitimate effect, in removing prejudice and producing kind feeling. Already the efficient labors of the American Missionary Association at Hampton and at Atlanta have operated powerfully in this direction, in Virginia and in Georgia. Facts will tell, and love can conquer hate. Paul bids us "overcome evil with good." Moral forces will do more to reconstruct the once rebel

States than military superiority, or civil authority.

But even moral forces ought to crystallize into institutions, in order to be a permanent power. New England could never have become what it is through mere individual character. The Pilgrims laid broad and deep foundations, in addition to leading upright lives. They established the school and the church by the side of the civil state. They opened the school to the children of the community without exception, that education might be universal. They made the church democratic in character, or what we call Congregational in polity. They thus infused the spirit of intelligence and of liberty into the entire population. Every church was a cradle of liberty; every school was a nurse of patriots. The South has never had a common school system. Slavery forbade it. Congregationalism could gain no foothold in that region, and for the same reason. Imagine a genuine Congregational church there, in the days before the war, open equally to blacks and whites, and where the vote of a slave, in the election of a pastor or a deacon, or in the exercise of discipline, was equal to that of a master! The very idea was a revolution. Now is the time to begin measures which shall be largely institutional, and through which we may assimilate the Northern and Southern character. A common type of education and of religion will soon efface ancient differences. How wisely Bismarck is operating upon conquered Alsace and Lorraine! He is Germanizing these pieces of France, by giving them the benefit of the noblest German influences, and especially by building up the schools, and putting the University of Strasburg on a foundation equal to that of the best universities of the land. A similar process will also reconstruct the South, and in conducting it the American Missionary Association will bear no

inconsiderable part. Its new Congregational churches and its chain of educational institutions are so many guarantees of a future oneness of North and South that shall be real as well as formal.

MISCELLANEOUS.

GOOD BUILDINGS FOR SCHOOLS IN THE SOUTH.

Some of our friends have doubted the wisdom of erecting expensive buildings for Schools in the South. The *Southern Workman* gives this defence in regard to Hampton Institute. The reasons seem to us valid.

Virginia Hall.

The question has been raised among some friends of the Hampton Normal Institute, whether it is wise to build expensive and ornate edifices for the instruction of teachers of primary schools. The erection of Virginia Hall—one of the finest buildings in the State, though costing only \$76,000—has seemed to some an outlay disproportioned to the intended purpose. A statement of the results already attained, and to be attained by such an expenditure, may be of interest:

1st. The roof of Virginia Hall covers six stories of rooms, adapted to various purposes. Every foot of this space is needed, and is being rapidly appropriated. Where so much room is called for, economy of construction requires height.

2d. The desire to avoid repairs has caused the whole work to be done in the most permanent and substantial manner.

3d. Out of the million and a half brick used, not more than twenty-five thousand have been employed merely for architectural effect,

4th. A large yearly expense for cooking, heating and washing, is saved by having a single building and using a steam-engine. Fire risks are also greatly lessened by having abundant supplies of water on every floor, with two-inch outlets, capable of deluging the building in a few minutes. The engine pumps water into tanks at the roof, whose elevation of fifty-two feet furnish head enough for all purposes.

5th. Taking durability into account, there is no cheaper method possible in this region than that of a large brick building, of providing accommodations for one hundred and fifty young women and their teachers, besides three hundred boarders; furnishing a chapel seating four hundred persons, an industrial room,

laundry, a roomy printing office, repair shops and store-rooms.

6th. Had a simple structure been erected, in factory style, without regard to appearances, the feeling of pride among graduates in their Alma Mater would have been changed to something like contempt. At it is, the reputation and influence of the school have been doubled among the colored people by the mere fact that such a noble building is dedicated to their elevation. The facilities of selecting the best of the race as students, and thereby using most effectively the unsurpassed educational facilities offered at Hampton, are greatly enhanced.

In view of the fact that the same style of building in New York would have cost \$25,000 more, we feel assured that no apology for Virginia Hall can be needed by those who have seen it, and that the heavy outlay, even in these times, is abundantly justified by the results.

VIRGINIA HALL although not yet fully completed, is answering its purpose admirably. The steam heating and cooking apparatus works well, and is proving itself a most efficient and economical substitute for stoves and ranges. Mr. Cake, with his diminished force of workmen, is making good progress toward the completion of the carpenter's work; and what is better than all, our friends are nobly coming to the rescue in this time of our great need, with liberal contributions which have enabled us to pay off the balances due our workmen, and many of the outstanding bills for material. We confidently hope to be able to complete this noble building, and have it clear of debt before the close of the coming year. We cannot express our gratitude to those generous friends who have done and are doing so much for the school.

—*Southern Workman.*

From the Congregationalist.

THE CHINAMAN'S LETTER.

In San Francisco there are a great many Chinamen who have left their own land to earn a better living in ours. They have brought with them many of their sad heathen ways; they have their

opium saloons and their Joss houses; and if you should look into one of the latter, the ugly painted idols and heavy perfume of the incense would make you exclaim: "Surely I must be in Canton, not in a Christian city!" But there is a good work going on among these poor heathen, for there are Chinese Sunday schools, where many kind ladies and gentlemen go every week and try to make them understand the good news that they have a heavenly Father, and a Saviour who died for them.

There are queer sights in those Sunday schools. Just imagine a group of yellow-skinned men, with their blue sacks, half-shaven heads, and long queues, eagerly listening to the words of a pretty young girl in velvet sack and stylish little hat! She forgets all about herself, and talks earnestly, as if life and death hung on their right understanding of the truth she has to tell them.

Not long ago one of these Chinese scholars who had gone back to his native land, not forgetting the blessed teaching received in San Francisco, wrote a letter to the superintendent of the Sunday school, telling him that he had carried the knowledge of his dear Saviour back to China with him, and found it indeed a light in a dark place. A simple letter, but full of gratitude to the Lord who had saved him, and the Christian teachers who helped him to find the Lord. It was read at a Sunday school concert, and there was a gentleman present who was the superintendent of a Sunday school in Iowa, and he asked for a copy of the letter to read at one of his own concerts.

He took it home with him and read it. Soon after, two young ladies of the school were led to know and love their Saviour, and they joined the church. They said the Chinaman's letter had made them feel how much they owed the Lord, and to desire to give themselves to Him. Within a short time fifty people joined that church, and it was

felt that the letter had been the means, in one way or another, of leading nearly all of them to take that step.

Does not this teach us how able and willing our Lord is to use what seem to us very small means to do great things? Should not the youngest and weakest of us remember that He can use even our words and acts as the means of bringing many wandering souls unto Himself?

S. B. A.

FAMILY CIRCLE.

"WHERE THERE'S A WILL, THERE'S A WAY."

Jessie Harlow was poor. To be sure, she had never known what it was to go hungry; she had plain clothing to keep her warm; and, although she lived in the smallest of all small cottages, yet it was always clean and neat, and nicely kept in repair.

"But still, mamma," Jessie would say, when reminded of her many comforts, "I say we are poor, because we always have to plan and contrive so as to make every penny go twice as far as it wants to, and because we have so little to give away."

And this was, indeed, the truth, that it took all Mrs. Harlow's time and strength, and slender means, to keep herself and her three children barely comfortable.

"Oh, 'twould be so nice, mamma!" Jessie said, bounding in from school one day, with her cheeks red as roses, "it would be so nice, if I had something to take Mary!

"There she lies all day in that poor, bare little room, with nothing pretty to look at. If I could only buy her one little bit of a picture, I shouldn't care. It is just hateful to be poor!"

And the rosy face looked very sad, with the pretty blue eyes brimming over with tears.

"I'm sure I wish I had it to give you,

my dear child," said her mother; and she sighed as she spoke.

"It would be very pleasant to have plenty of money for ourselves and others. But God hasn't seen fit to give it to us; and all the wealth in the world is his. Don't you think we might be a great deal worse off, Jessie?"

"Oh, yes'm! I s'pose so; but that's never any comfort to me, somehow. I'm always thinking we might be so much better off."

"I shall have to tell you, as old Norah used to tell me when I was a child:

"Count your marcies dear; count your marcies!"

"You make mother unhappy by repining, childie; and I'm sure you had forgotten that."

Jessie's brow cleared in an instant; and she threw her arms about her mother's neck in her fond, impulsive way, as she said:

"Forgive me, mamma! I'm so sorry if I made you feel badly! You know I am always!" And she smoothed back the dark hair as she spoke, already beginning to show here and there a silver thread.

"But can't you think of something I could make out of nothing, dear little mamma dear? something to brighten up the room a little bit? You always can give me an idea."

"Why not go out this afternoon leaf-and-fern-hunting, dear? I saw some lovely sumacs last night, all in their glory. They are beautiful when pressed.

"Then you can easily find some delicate green and yellow ferns down in the woods, which are just as beautiful in their modest way.

"You might cut some of those large pictures out of your illustrated papers, and mount them on some of the stiff drab paper that Uncle Joe gave you. Three or four of these pinned on the bare walls, and trimmed with the pretty

pressed things, would brighten those walls wonderfully."

"Why, you dear little contriving mamma: that will be just splendid! I'll start right off after dinner. I never saw such a woman as you are in all my life!"

A week later, could you have seen the two happy faces which illuminated Mary's little room,—no longer bare, but beautiful in this simple way,—I am sure you would have wondered, as I did, if the Lord had not some such simple work, some such "cup of cold water," which you could give to some of his "little ones."—*The Well Spring.*

"SPEAK A KIND WORD TO ME."

A man once saved a very poor boy from drowning. After his restoration, he said to him,—

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, the tears gushing from his eyes. "I ain't got a mother, like some of them."—*Well Spring.*

THE SNOW-PRAYER.

A little girl went out to play one day in the fresh new snow; and, when she came in, she said, "Mamma, I couldn't help praying when I was out at play."—"I prayed the snow-prayer, mamma, that I learned once in the Sunday school."—"The snow-prayer? What do you mean little one?"—"Why," was the reply, "I mean that beautiful snow-prayer in the Bible, mamma; you know it: 'Wash me, and I shall be whiter than snow.'"

What a beautiful prayer! And here is a very sweet promise to go with it: "Though your sins be as scarlet, they shall be as white as snow." And what can wash them white,—clean from every stain of sin? The Bible answers, "They have washed their robes and made them white in the blood of the Lamb."—*Selected.*

RECEIPTS

FOR DECEMBER, 1874.

MAINE, \$1,249.74.

Auburn. Rev. Joseph Smith to const. OREN B. INGALLS and DEA. STILLMAN W. SHAW, L. M's.	60 00
Augusta. John Dorr for students Talladega C.	5 00
Bangor. Central Cong. Ch. and Soc. \$113.	
First Cong. Ch. \$22.10., Dea. Wm. S. Dennett \$20.—"A Friend" \$5. for students, Talladega C.	160 00
Belfast. First Cong. Ch.	20 00
Benton. Cong. Ch. and Soc.	4 60
Brewer. Dea. John Holyoke \$20., First Cong. Ch. \$11.83. Cong. Ch. Sab. Sch. \$5.76, ad'l. to const. DEA. GEORGE A. SNOW and MRS. SUSAN T. SNOW, L. M's.	
Manly Hardy \$20.	57 64
Brownville. Cong. Ch. and Soc.	12 00
East Machais. Geo. W. Kelly.	5 00
Falmouth. Second Cong. Ch. and Soc.	18 00
Farmington. ESTATE of Joshua Bullen, by John Titcomb, Ex. \$63.41., "A Thank offering," \$20.	83 41
Freeport. Mrs. S. J. Mason.	30 00
Gorham. First Cong. Ch. and Soc. (\$30. of which to const. SAMUEL GARLAND, L. M.)	113 00
Hallowell. "A Friend" \$11. "A Friend" \$11. Mrs. Mary H. Flagg, \$10. "Friends" \$11. for students, Talladega C.	43 00
Norridgewock. Cong. Ch. and Soc.	30 00
Norway. M. K. F.	75
Portland. State St. Cong. Ch.	369 64
Waterford. Rev. J. A. Douglass and Family \$8., Mrs. C. Dorr, \$2.	10 00
Williamsburg. Hon. Adams H. Merrill (\$60. of which to const. Rev. C. L. NICHOLS, and MRS. ANNIE F. NICHOLS, L. M's.)	200 00
Winslow. Cong. Ch. and Soc.	13 60
Yarmouth. J. N.	50
York. First Cong. Ch. and Soc.	13 50

NEW HAMPSHIRE, \$246.97.

Amherst. Wm. C.	1 00
Auburn. Pike Chase and Sarah Chase \$2. ea., B. C. \$1.	5 00
Bristol. Cong. Ch. and Soc.	6 50
Campton Village. R. O. D.	62
Dunbarton. Cong. Ch. and Soc. \$40., Cong. Ch. Sab. Sch. \$44.	84 00
East Concord. Rev. H. A. K.	1 20
Exeter. "J. B."	10 00
Hanover. Mrs. Hazen Wood, Box of C.	
Hebron. N. N. K. \$1., Rev. J. B. C. 50c.	1 50
Keene. Mrs. Saml. Towns.	5 50
Lempster. Cong. Ch. and Soc.	5 00
Londonderry. C. S. Pillsbury.	2 00
Manchester. C. B. Southworth \$50. to const. Mrs. H. W. HERRICK, L. M., S. S. Marden \$1.50.	51 50
Meriden. Cong. Ch. \$12.15. Students and Teachers in K. N. Academy to const. GEO. J. CUMMINGS, L. M. \$30.	42 15
New Ipswich. Mrs. N. F. D.	1 00
North Hampton. Cong. Ch. and Soc.	9 80
Pembroke. Mrs. Mary W. Thompson	2 00
Peterborough. Mrs. Ephraim Holt.	5 50
Temple. Geo. Goodyear.	3 00
Warner. Cong. Ch. and Soc.	4 70
West Campton. T. J. Sanborn.	5 00

VERMONT, \$390.30.

Barnet. Rev. N. R. N.	63
Benson.	2 00
Brattleborough. Cong. Ch.	121 25
Burlington. Third Cong. Ch. \$16.72, Mrs. Emily H. Cook \$5.	21 72
Cabot. Mrs. S. S. Hook.	10 00

Castleton. "A Friend"	5 00
Chester. Cong. Ch. and Soc. \$25.24. "A Friend" \$5.13.	30 37
Essex Junction. Mrs. E. T. M.	1 25
Franklin. R. M.	1 00
Grafton. Cong. Ch. and Soc. \$13.70., Mrs. F. Daniels \$10.	23 70
Lower Waterford. Cong. Ch. and Soc.	20 85
Lunenburg. W. King.	2 00
Morgan. N. W. P.	62
Morrisville. Cong. Ch. and Soc.	11 00
North Springfield. C. H.	50
Peacham. Cong. Ch. and Soc.	53 00
Plainfield. C. S.	41
Saint Albans. "A Widow's Thank Offering."	42 56
Shoreham. J. W. Bacon.	10 00
Thetford. P. R.	1 00
West Brattleborough. Cong. Ch. quar. Coll.	19 44
West Newbury. Cong. Ch. and Soc.	12 00

MASSACHUSETTS, \$9,080.26.

Amesbury. Mrs. A. L. Bayley to const. Mrs. EMMA E. BAYLEY, L. M.	30 00
Amherst. College Ch. \$47.25, E. S. Snell \$10., "A Friend" \$1.	58 25
Andover. H. C.	1 00
Ashby. Amos Taylor.	5 00
Ashburnham. First Cong. Ch. and Soc.	58 00
Athol. Cong. Ch. and Soc.	95 55
Attleborough. Second Cong. Sab. Sch.	24 74
Auburndale. Cong. Ch. and Soc.	186 69
Becket. First Cong. Ch. and Soc.	5 00
Boston. Mt. Vernon Cong. Ch. in part, \$200.70, J. W. Field \$200., Phineas N. Pratt \$10., Mrs. E. P. Ayers \$5. and bundle of Papers, N. N. \$1., Central Ch. Box of books, Sally Worcester, 10 Testaments.	416 70
Boston Highlands. Vine St. Ch., ad'l. \$5., E. C. B. 50c.	5 50
Bradford. Mrs. S. C. Boyd, for a student, Atlanta U.	20 00
Brookfield. A. L. H.	35
Buckland. Mrs. Lucretia Ballard. Bbl. of C.	
Cambridge. North Ave. Cong. Ch.	157 50
Cambridgeport. Mrs. E. E.	25
Charleiton. Cong. Ch. and Soc.	11 97
Chelsea. First Cong. Ch. and Soc.	75 91
Chicopee. C. S.	60
Concord. ESTATE of Mary Rice by Geo. Heywood, Ex.	1,667 28
Douglass. A. M. H.	1 25
Dracut. First Cong. Ch., \$10. for students, Talladega C. and \$5. for general purposes.	15 00
Easthampton. Payson Ch. and Soc. (of which \$130. from Mrs. Emily G. Williston and \$100. from Hon. E. H. Sawyer.)	286 13
East Marshfield. Trin. Cong. Ch. and Soc.	5 40
Fall River. C. M.	50
Fitchburgh. Individuals.	1 60
Florence. Florence Ch.	267 68
Globe Village. E. D.	50
Goshen. H. H.	38
Great Barrington. L. M. Pixley.	5 00
Hampshire Co. "A Friend"	10 00
Hanover. Mrs. Lucinda Wilder, \$5. for H. Y. and A. Inst.—J. M. W. \$1.	6 00
Hatfield. Cong. Ch. Sab. Sch., for a student, Atlanta U.	25 00
Haverhill. Mrs. A. M. Swan.	5 00
Hingham. J. S. T.	50
Holbrook. Anna E. Holbrook, Bbl. of C.	
Lakeville. "A Friend"	4 00
Lancaster. Ladies of Evan. Ch. \$8. and 2 Bbls. C.	6 00
Lawrence. Lawrence St. Ch. (ad'l.)	85 94
Leicester. Mrs. C. C. Partridge.	5 00
Leominster. Cong. Ch. and Soc.	41 75
Lowell. Leonard Kimball, \$50. for Negro and Indian M.—Elliot Cong. Ch. and Soc. \$11.01, Mrs. H. Buss \$5. M. Hemenway \$3. L. W. \$1.	70 01
Ludlow. Cong. Ch. and Soc.	25 25
Lynn. First Cong. Ch. and Soc.	58 33
Manchester. Rev. E. L. Gleason.	5 00

East Otto. H. T.	35	Brighton. Mrs. S. A. Strong \$5., Mr. S. 25c.	5 25
Elbridge. John K. Richards.	10 00	Burton. G. Spring.	2 00
Elma. Mrs. E. S. A. Bancroft.	3 25	Cadwallader. Rev. W. McC.	50
Evans. F. P. S.	1 00	Charlestown. Cong. Ch.	11 65
Fayetteville. Sab. Sch. Class by Mrs. H. B. for Sab. Sch. Chattanooga. Tenn.	75	Chatham Center. Cong. Ch.	41 25
Felts Mills. Joel A. Hubbard.	30 00	Circleville. Eunice A. Lyman.	5 00
Fillmore. L. L. Nourse.	10 00	Claridon. Cong. Ch.	25 90
Greenville. F. H. W.	1 00	Cleveland. Euclid Av. Cong. Ch. \$54.35.	
Griffins Mills. Cong. Ch.	7 00	quar. Coll. to const. Mrs. MARY A. BRIGES, L. M., Individuals \$2.	56 35
Hamilton. Second Cong. Ch., for students Talladega C.	10 00	College Hill. ESTATE of Dr. M. C. Williams for Mendi M.	30 00
Harlem. Cong. Ch., Mon. C. Coll.	18 86	Deerfield. Wm. Penn \$3., Mrs. M. E. 50c.	3 50
Hopkinton. Artemas Kent.	5 00	Delaware. H. M. M.	1 00
Lebanon Spa. Cash.	50	Freedom. Mrs. L. Burrows.	2 00
Lima. Mrs. Mary Sprague \$6., Miss Delia A. Phillips \$5.25.	11 25	Geneva. W. C. P. \$1.10., W. M. A. 25c.	1 35
Lisbon. Mrs. H. S. Craig's S. S. Class and Zina W., Alida P. and Leslie D. Craig, for First Cong. S. S., Chattanooga, Tenn.	5 00	Gratio. S. H.	50
Livonia Station. Artemesia C. Kingsbury, Box of C., for Talladega.		Hudson. Daniel Trowbridge.	5 00
Locust Valley. Mrs. Sarah Palmer.	5 00	Hampden. Cong. Ch.	7 00
Marcellus. Mrs. L. H.	75	Ithaca. P. C. \$1., Others \$1.50.	2 50
Mexico. Mathew Midlam \$5., T. M. M. \$1.		Jefferson. Mrs. J. A. G.	25
Middletown. Cong. Ch.	18 20	Kingsville. Myron Whiting \$20., B. S. Noyes \$2.25, Cash 25c.	22 50
Morrisville. Dea. A. B. De Forest.	50 00	Lindenville. Cash.	25
New York. "A Friend" \$50., for a Teacher—4th Ave. Presb. Ch. \$25. for a student, Atlanta U.—Alex. Ostrander \$5., "Life Long Friend" \$3. and bundle of C. North Winfield. Miss E. J. Alexander.	83 00	Madison. W. H. S.	1 00
Nunda. Mrs. Mary Cosnett \$5.13, and Box of C.	20 00	Mallet Creek. Cong. Ch.	11 16
Oneida. E. Loomis \$2., F. J. B. \$1.	5 13	Mansfield. Miss Susan M. Sturges.	2 00
Oriskany Falls. Joseph C. Griggs.	3 00	Marietta. Rev. J. M.	1 00
Oswego. Cong. Ch., S. B. Ludlow.	16 00	Nelson. First Cong. Ch. \$11.10, Dea. H. P. 50c.	11 60
Palmyra. Mrs. Mary A. Woodward.	20 00	Newburgh. Mrs. S. H. E.	1 00
Parma. Ezekiel Clark \$5., Aaron J. Arnold \$2.	30 00	Norwalk. A. N.	50
Pine City. E. M.	7 00	Oberlin. Homer Johnson, M. D.	10 00
Rodman. Cong. Ch. to const. W. R. HANFORD, L. M.	1 00	Orwell. S. M. H.	35
Sackett's Harbor. Rev. Enoch Barnes.	3 00	Randolph. Cong. Ch.	9 75
Sag Harbor. Chas. N. Brown to const. Mrs. Chas. F. Dowd, L. M.	16 00	Ripley. Mrs. Mary Tweed.	5 00
Salem. B. C.	24 00	Rootstown. Cong. Ch. and Soc.	15 00
Sherburne. Mrs. C. J. R.	30 50	Russellville. Rev. J. H. L.	1 00
Smyrna. First Cong. Ch. Sab. Sch. Miss Soc.	1 00	Seneca. Rev. E. T. 50c., Wm. T. 50c.	1 00
Syracuse. J. C. Hitchcock \$5., C. C. C. 50c.	60	Springfield. First Cong. Ch.	35 15
Tuckahoe. A. S.	1 00	Sylvania. ESTATE of Dr. Amos Miner.	30 00
Walton. Chas. S. Fitch, for Mendi M.	5 00	Tallmadge. "Friends," for Talladega C.	4 50
Whitesborough. James Symonds.	5 00	Toledo. J. B. S.	50

NEW JERSEY, \$177.73.

Bricksburg. G. L. H.	20
Jersey City. First Cong. Ch. Sab. Sch., in part.	96 53
Lodi. D. Knowles \$10., W. G. 50c.	10 50
Montclair. First Cong. Ch. Sab. Sch.	25 00
Newark. By Rev. M. E. Strieby \$15., Rev. S. T. Richards \$5., J. M. A. \$1.	21 00
Rahway. Mrs. B. T.	1 00
Somerville. Mrs. M. T. Veghte.	10 00
Trenton. Geo. S. Grosvenor.	13 50

PENNSYLVANIA, \$172.57.

Audendried. Welsh Cong. Ch.	6 00
Coudersport. J. E. M.	50
Crab Tree. H. S. Kendig.	2 00
Guys Mills. Cong. Sab. Sch.	15 55
Monroeton. J. E.	25
Philadelphia. James Smith \$100.—S. Longstreth \$25. for Atlanta U.—Mrs. S. L. Chester \$5., "Plymouth Ch., A Friend" \$5.	135 00
Pottstown. Geo. Wanger.	6 00
Townville. Cong. Ch.	5 62
Tunkhannock. Rev. G. K.	1 15
Upland. Rev. A. B. C.	50

OHIO, \$452.21.

Berea. James S. Smedley.	5 00
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INDIANA, \$41.03.

Crawfordsville. Rev. John Safford and Miss L. Cowen \$10. ea., for Students, Talladega C.	20 00
Indianapolis. Plymouth Cong. Ch.	12 92
Logansport. D. D. P.	1 00
Newville. A. D.	50
Putnamville. R. H.	60
South Bend. R. Burroughs.	5 00
Wolcottville. J. L.	1 00

ILLINOIS, \$2,089.11.

Amboy. "F."	50
Canton. Cong. Ch.	38 35
Chesterfield. Cong. Ch.	12 15
Chicago. N. E. Cong. Ch. \$235.27, First Cong. Ch. \$128.96, E. Rathbun \$5., T. W. F. 50c.	369 73
Crystal Lake. Dea. S. S. Gates.	100 00
Dover. Cong. Ch.	40 00
Elmore. Cong. Ch.	2 12
Elmwood. Cong. Ch.	37 75
Evanston. Cong. Ch. ad'l.	84 80
Galesburg. First Ch. of Christ \$90.55, and Sab. Sch. \$23.75, S. S. Sperry \$5.	119 30
Geneseo. First Cong. Sab. Sch.	20 25
Hamlet. L. C.	1 00
Hennepin. James Adams.	20 00
Keene. "A Citizen."	50 00
Lewistown. Myron Phelps.	100 00
Lombard. First Church.	17 00
Lyndon. John M. Hamilton \$5., Individuals by Mrs. A. S. Patterson \$3.	8 00
Malden. Mr. and Mrs. B. Porter.	5 00
Marshall. Cong. Ch.	10 50

Mendon. R. D.	75
Millington. Mrs. D. W. J.	50
Morrison. H. S.	50
Oglesby. J. Jones.	100 00
Onargo. Mrs. L. C. Foster.	573 25
Payson. Miss F. A. Prince to const. herself L. M.	30 00
Plymouth. Cong. Ch.	29 00
Princeton. Cong. Sab. Sch.	3 20
Princeville. W. C. Stevens	15 00
Quincy. Joshua Perry \$5., Mrs. Mary Ballard \$3.10, Mrs. R. A. W. \$1.,	9 10
Rockford. Second Cong. Ch. \$273.06, E. D. W. 62c.	273 68
Rosemond. Cong. Ch.	5 00
Shirland. Mrs. J. G. Lyon.	2 00
Victoria. Cong. Ch.	9 68
Wataga. E. G.	1 00

MICHIGAN. \$158.30.

Alpena. Cong. Ch. \$52.60., Mrs. S. H. 50c.	53 10
Ann Harbor. Cong. Ch.	5 23
Buchanan. G. W. Devin.	5 00
Chase. Cong. Ch.	9 25
Church's Corners. J. F. Douglass.	5 00
Detroit. First Cong. Sab. Sch. \$25. for a student Atlanta U.—"A Congregationalist," \$10., Mrs. C. S. C. 25c.	35 25
Dexter. Dennis Warner.	5 00
Hesperia. Rev. J. W.	50
Hillsdale. Mrs. T. F. Douglass \$5.12, J. W. F. \$1.	6 12
Kalamazoo. First Cong. Ch. and Soc.	9 50
Leland. Rev. G. T.	25
Milford. Sab. Sch. of United Pres. and Cong. Ch.	4 00
Olivet. "A Friend" and Wm. Hickok \$5. ea. for Emerson Inst.	10 00
Romeo. T. S. C.	1 00
Saginaw. F. M.	6 00
Saline. G. A.	1 00
Walker. Rev. G. A. Pollard	2 50
Victor. Henry Post.	5 00

WISCONSIN, \$205.14.

Beloit. Second Cong. Ch.	45 05
Bird's Creek. Cong. Ch.	2 10
Delavan. Cong. Ch., ad'l.	12 87
Evansville. N. W.	50
Fort Atkinson. Cong. Ch. and Soc.	24 05
Green Lake. Cong. Ch.	5 90
Hudson. Cong. Ch. \$20. and Sab. Sch. \$5.10	25 10
Kenosha. Rev. J. G.	1 00
Markesan. Cong. Ch.	4 00
Mazomanie. R. L.	1 50
Menasha. First Cong. Ch.	20 57
Milton. Cong. Ch.	10 00
Pewaukee. Cong. Ch.	7 50
Pleasant Hill. Cong. Ch.	4 50
Racine. Cong. Ch.	10 00
River Falls. Cong. Sab. Sch., for Emerson Inst.	20 00
Salem. William Munson	10 00
Wauwatosa. Mrs. H. F. W.	50

IOWA, \$177.24.

Amita. Cong. Ch.	1 76
Chester. Cong. Ch.	23 50
Clinton. Cong. Sab. Sch., for a student, Atlanta U.	20 00
Des Moines. Rev. M. N. Miles, "Thanksgiving dinner coll."	5 00
Genoa Bluffs. Cong. Ch.	12 50
Glenwood. Cong. Ch.	31 40
Grinnell. Cong. Ch. ad'l.	10 00
Hampton. Ladies Cent. Soc.	6 50
Manchester. Rev. B. M. Amsden (of which \$3. for Library Talladega C.)	8 00
Marion. Cong. Ch.	31 15
Montour. Cong. Ch.	18 43
Muscataine. W. F. Johnson	3 00
Pleasant Plains. Mrs. L. D.	50
Tabor. H. M. Williams	2 00
Washington. D. P. Sturges	3 00
Waterloo. Mrs. W. W. F.	50

KANSAS, \$10.62.

Meriden. J. Rutty	10 00
Olathe. Rev. W. W. McM.	62

MINNESOTA, \$39.34.

Minneapolis. Plymouth Ch. \$15.12, Second Cong. Ch. \$3.99.	19 11
Winona. First Cong. Ch.	20 23

NEBRASKA.

Fairmont. J. E. P.	1 00
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CALIFORNIA, \$10.50.

Downieville. "An Old Missionary,"	50
Napa City. Mrs. E. B. Spencer.	10 00

WASHINGTON TERRITORY.

Neah Bay. Samuel Greene for Chinese M.	10 00
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DISTRICT OF COLUMBIA.

Washington. Coll. First Cong. Ch. \$65.33. W. R. Hooper \$25., F. H. Smith \$10. "On postage account" \$1.	101 33
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NORTH CAROLINA. \$63.50.

Beaufort. Cong. Ch.	10 00
Wilmington. Williston Sch.	53 50

SOUTH CAROLINA.

Charleston. Avery Institute.	289 63
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GEORGIA, \$1,420.68

Atlanta. Atlanta University, \$439.50, Mrs. G. W. Walker, \$15. for a student.—Sales and Rent of Land \$26.—Pub. Sch. Fund \$650. Rent \$22.	1152 50
Macon. Cong. Ch.	5 00
Savannah. Freedmen \$257.88, Rent \$2.50, Cong. Ch. \$2.80.	263 18

TENNESSEE, \$304.80.

Memphis. Le Moyne Inst.	223 80
Nashville. Fisk University.	81 00

ALABAMA, \$828.05.

Mobile. Emerson Inst.	171 50
Selma. Pub. Sch. Fund	417 40
Talladega. Talladega College. \$231.80.—Mrs. A. N. Safford, \$5. for students—Miss J. Pierce \$2.35 for Library	239 15

MISSISSIPPI.

Tougaloo. Pub. Sch. Fund \$750, Tougaloo U. \$47.	797 00
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MISSOURI.

Kansas City. First Cong. Ch.	41 90
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D. P.

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—	50

DOMINION OF CANADA, \$26.55.

Montreal. Rev. Henry Wilkes, D. D.	5 55
Pine Grove. Cong. Ch., Thanksgiving Coll.	6 00
Sherbrooke. Thomas. S. Morey \$10., Saml. F. Morey \$5.	15 00

WEST INDIES.

Jamaica. Mission Churches by Rev. S. B. Wilson.	115 00
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Total, \$21,954.07

Total from Oct. 1. to Dec. 31st. \$42,117.30

WM. E. WHITING,
Asst. Treas.